



EPISCOPAL NEWS SERVICE

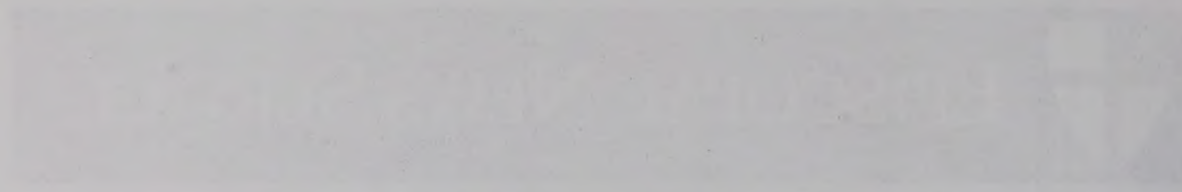
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For Immediate Release:

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news digest

93115D

Vermont makes history by electing first woman diocesan bishop in Episcopal Church

After three short ballots, the clergy and lay delegates to a special June 5 convention of the Episcopal Diocese of Vermont elected the Rev. Mary Adelia McLeod, rector of St. John's Church in Charleston, West Virginia, as the first woman to serve as a diocesan bishop in the Episcopal Church. If she receives required consents from diocesan standing committees and bishops, she will be consecrated in October, becoming the third woman bishop in the Episcopal Church.

Presiding Bishop Edmond L. Browning offered his prayers for the new bishop and said that "this new chapter in her ministry is a new chapter in the life of our church as well." Contending that the ministry of the church "is enriched by the gifts of both women and men," the presiding bishop added, "We can rejoice as another step is taken toward our episcopal ministry better reflecting this blessing."

McLeod was born and grew up in Alabama and, after a number of years as a mother (she and her husband have five grown children) and homemaker, she took her seminary degree at the School of Theology at the University of the South in Sewanee, Tennessee. As archdeacon for the western region of West Virginia, she has helped shape an innovative cluster ministry and has been active in support for rural deans, clergy deployment and she has served on diocesan council, president of the standing committee and a deputy to General Convention in 1988 and 1991. (Page 4)

93116D

Suffragan bishop-elect in Virginia accused of sexual misconduct, consent process on hold

A month after he was elected suffragan bishop of the Diocese of Virginia, the Rev. Canon Antoine (Tony) Lamont Campbell, canon missionary in the Diocese of South Carolina, has been accused of sexual misconduct and the consent process has been put on hold pending an investigation into the charges.

Presiding Bishop Edmond L. Browning said in a June 7 statement that he learned of the accusations "made by an adult woman" in late May. "Canon Campbell denies the truth of the accusations," Browning said. "Canon Campbell agrees that the investigation proceed and a prompt resolution be reached," he added.

In a letter to the diocese, Bishop Peter James Lee of Virginia expressed his "great sorrow" and asked for prayers for Campbell and his family "in these difficult days." Campbell, who would be the first African American bishop in the diocese, was one of two suffragan bishops elected at a special convention on May 1. "Our diocese exhibited great strength and energy in the election of our two suffragan bishops-elect and that energy and unity are still realities for which we can be thankful. As the weeks unfold, we must trust these events will be used for God's purposes," Lee concluded. (Page 5)

93117D

Diocesan coordinators will seek to strengthen support of PB's Fund at local level

Heartened by the signs of resurrection in the area of Florida destroyed by Hurricane Andrew, diocesan coordinators for the Presiding Bishop's Fund for World Relief concluded their annual meeting in Delray Beach, Florida, May 27-31, deeply committed to strengthen support for the fund at the local level of the church. The fund's success in response to the hurricane was cited as a model for its efforts in other parts of the world.

Many diocesan coordinators expressed optimism that the fund could repeat such success stories if more Episcopalians supported the fund. Although support for the PB's Fund is growing throughout the Episcopal Church, many Episcopalians are still unaware of its work.

Much of the conversation at the meeting focused on efforts to build up the Annual Appeal so that the PB's Fund will not have to depend so much on

special disaster appeals. Increased success for the appeal would provide a regular flow of undesignated funds for both immediate emergency needs and long-range development projects. (Page 6)

93118D

Bishop of London unveils plan that will allow women priests in his diocese

Bishop David Hope of London has unveiled a proposal that will allow the ordination of women to the priesthood in his diocese. Hope's announcement buoyed some supporters of the ordination of women who feared that London might become a "no-go area" for women priests.

Hope denounced the current legislation as "unworkable," and described his initiative, known as the "London Plan," as "a broad set of proposals of how we intend to move forward in this diocese." According to his plan, a nongeographic suffragan bishop would provide episcopal ministry within the Diocese of London to parishes who oppose the ordination of women, and a bishop serving as a commissary to the archbishop of Canterbury would ordain women within the diocese.

Hope, the third-ranking bishop in the Church of England, spoke and voted against the legislation allowing the ordination of women to the priesthood in the church's General Synod last November. He presides over the diocese with the most vocal opponents of women in the priesthood, but also the highest number of women deacons of any diocese. (Page 8)

93115

Vermont makes history by electing first woman diocesan bishop in Episcopal Church

After three short ballots, the clergy and lay delegates to a special June 5 convention of the Episcopal Diocese of Vermont elected the Rev. Mary Adelia McLeod of West Virginia to be the first woman to serve as a diocesan bishop in the Episcopal Church.

McLeod, rector at St. John's Church in Charleston, West Virginia, said in an interview with the press that the election of women to the episcopate is important. She added, however, that the diocese "in great prayer and consideration and thought were led by the Holy Spirit to elect me" and the fact that "I just happen to be a woman is incidental."

When she is consecrated in October, pending consents from a majority of standing committees and bishops in the church, McLeod would become the third woman bishop in the Episcopal Church. Bishop Barbara Harris was elected suffragan bishop of Massachusetts in September of 1988--and the first woman bishop in the history of the Anglican Communion--and Bishop Jane Dixon was elected suffragan bishop of Washington (DC) in May of 1992. Bishop Penelope Jamieson of New Zealand was consecrated in June 1990 as the first woman in the Anglican Communion to head a diocese.

Women have been candidates in a number of recent elections in the Episcopal Church. McLeod was among the first women considered for the episcopate and Vermont was the fifth time she had been a final candidate.

"I accept with all my heart. I am ready to live my life among you," she told the diocese in a phone interview after the election. "I have fallen in love with you and with Vermont and I am ready to join with you in doing our Lord's work."

Presiding Bishop Edmond L. Browning offered his prayers for the new bishop and said that "this new chapter in her ministry is a new chapter in the life of our church as well." Contending that the ministry of the church "is enriched by the gifts of both women and men," the presiding bishop added, "We can rejoice as another step is taken toward our episcopal ministry better reflecting this blessing."

McLeod was born and grew up in Alabama and, after a number of years as a mother (she and her husband have five grown children) and homemaker, she took her seminary degree at the School of Theology at the University of the South in Sewanee, Tennessee. As archdeacon for the western region of West Virginia, she has helped shape an innovative cluster

ministry and has been active in supporting rural deans, clergy deployment and she has served on diocesan council, president of the standing committee and a deputy to General Convention in 1988 and 1991.

--photos available from Anne Brown in the Diocese of Vermont, telephone 802-863-3431.

93116

Suffragan bishop-elect in Virginia accused of sexual misconduct, consent process on hold

by James Solheim

A month after he was elected suffragan bishop of the Diocese of Virginia, the Rev. Canon Antoine (Tony) Lamont Campbell has been accused of sexual misconduct and the consent process has been put on hold pending an investigation into the charges.

Campbell, who is canon missionary in the Diocese of South Carolina in Charleston, would be the first African American bishop in the 207-year-old Diocese of Virginia and youngest member of the church's House of Bishops.

Presiding Bishop Edmond L. Browning said in a June 7 statement that he learned of the accusations "made by an adult woman" in late May. "Canon Campbell denies the truth of the accusations," Browning said. "Canon Campbell agrees that the investigation proceed and a prompt resolution be reached," he added.

In a letter to the diocese, Bishop Peter James Lee of Virginia expressed his "great sorrow" and asked for prayers for Campbell and his family "in these difficult days." Campbell was one of two suffragan bishops elected at a special convention on May 1. "Our diocese exhibited great strength and energy in the election of our two suffragan bishops-elect and that energy and unity are still realities for which we can be thankful. As the weeks unfold, we must trust these events will be used for God's purposes," Lee concluded.

Campbell is former rector of Baskervill Ministries in Pawleys Island, South Carolina, where he and his staff coordinated Hurricane Hugo relief. He

is a graduate of the U.S. Naval Academy and served in the U.S. Marine Corps before entering Yale Divinity School, graduating in 1985. He and his wife Julia have three children.

93117

Diocesan coordinators will seek to strengthen support of PB's Fund at local level

Heartened by the signs of resurrection in the area of Florida destroyed by Hurricane Andrew, diocesan coordinators for the Presiding Bishop's Fund for World Relief concluded a recent meeting determined to strengthen support for the fund at the local level of the church.

A bus trip to nearby Homestead, Florida, by 87 diocesan coordinators from across the church during their annual network meeting in Delray Beach, May 27-31, confirmed that the fund was critical in early response to human need in the wake of Andrew's fury. The fund's success in response to the hurricane was cited as a model for its efforts in other parts of the world.

Not only did the PB's Fund assist with grants to the Diocese of Southeast Florida--\$25,000 immediately and \$700,000 in later grants--it publicized the needs in a way that inspired many Episcopalians to send help directly. The Rev. Ronald Fox, coordinator of relief efforts for the Diocese of Southeast Florida, said that help from the fund enabled the Episcopal Church to respond before most other denominations.

Swift assistance made the difference

At St. John's Church in Homestead--one of two parishes visited by the coordinators--senior warden James Good reported how discouraged he was to discover the doors and windows of the parish house destroyed and water standing on the floor immediately after the storm subsided. However, with swift assistance from the PB's Fund, Good recounted, the same parish hall was soon serving as a distribution center for relief supplies.

Although there were relatively few deaths in the area as a result of the hurricane, many people whose homes or businesses were destroyed decided to leave the area. The Rev. Terence Harris, rector of St. John's, said that his parish lost 40 percent of its membership and half of its pledges. However, it

was able to continue its ministry and open a day school for another year with assistance from the PB's Fund grant. Some independent churches and schools that did not have such resources available have still not reopened, he noted.

At the Church of the Ascension in Richmond Heights, a parish that includes immigrants from Jamaica, Trinidad and other islands, diocesan coordinators were served a Caribbean dinner in a parish hall that has housed a feeding program for needy people ever since the hurricane.

The rector of the Church of the Ascension, the Rev. Norbert Cooper, said that blessings have exceeded the destruction wrought by the hurricane, and that the experience has "brought the community together as one."

Potential for greater success

Many diocesan coordinators expressed optimism that the fund could repeat such success stories if more Episcopalians supported the fund. Although support for the fund is growing throughout the Episcopal Church, many Episcopalians are still unaware of its work.

The Rev. Marlyne Seymore, a deacon from Christ Church in Delavan, Wisconsin, who was recently appointed as PB's Fund coordinator in the Diocese of Milwaukee, said, "They've heard of [the fund], but they haven't been accustomed to responding to it."

Barry Jackson, an executive of the Small Business Administration, said that he had been diocesan coordinator for the fund in the Diocese of Missouri since the 1980s. "The fund is starting to get accepted. Many parishes are already engaged in local relief ministries--such as food pantries--and it is now a matter of getting people to realize that there is a Presiding Bishop's Fund for World Relief."

Much of the conversation at the meeting focused on efforts to build up the Annual Appeal so that the PB's Fund will not have to depend so much on special disaster appeals. Increased success for the appeal would provide a regular flow of undesignated funds for both immediate emergency needs and long-range development projects.

Everyone can give a little

As coordinators considered how to strengthen support for the fund across the church, several participants reminded the gathering that a broad cross-section of Episcopalians--no matter their status or means--already contribute.

"Many Latin Americans have extended the hand to ask for help," said the Rev. Benito Juarez Martinez, executive secretary of Province IX, based in Quito, Ecuador. Yet, Juarez said that Episcopalians in Latin America were

now also contributing to the fund because "we think it is possible to join hands with Episcopalians in the United States so that together we help people in each place who have needs."

Rosella Jim, coordinator for the Navajoland Area Mission, expressed a similar view. Navajos have received grants from the PB's Fund, but also give to it, she said. Her own congregation, All Saints Church in Farmington, New Mexico, contributes regularly, she reported.

The PB's Fund 1993 Annual Appeal had raised about \$500,000 as of April 30, officials reported, but they expressed confidence that the figure could be significantly increased.

The fund has set an annual goal for an average contribution of \$20 from each Episcopalian. One coordinator, John McDonald from the Diocese of Maine, reported that his parish, St. Mary the Virgin in Falmouth, had already reached the goal.

--based on a report by Tracy Early, a freelance writer based in New York City.

93118

Bishop of London unveils plan that will allow women priests in his diocese

Bishop David Hope of London has unveiled a proposal that will allow the ordination of women to the priesthood in his diocese. Hope's announcement buoyed some supporters of the ordination of women who feared that London might become a "no-go area" for women priests.

Hope, the third-ranking bishop in the Church of England, spoke and voted against the legislation allowing the ordination of women to the priesthood in the church's General Synod last November. He presides over the diocese with the most vocal opponents of women in the priesthood, but also the highest number of women deacons of any diocese.

In a May 28 statement released from his diocesan office in London, Hope said that "the sooner appropriate arrangements are in place which ensure the continuing integrity of both sides, the better...." Hope denounced the

current legislation as "unworkable," and described his initiative, known as the "London Plan," as "a broad set of proposals of how we intend to move forward in this diocese."

A nongeographic suffragan

In the Diocese of London, Hope is in charge of five suffragan bishops, known as "area bishops," who assist him in the episcopal leadership of the diocese. All but one of the area bishops, Bishop John Klyberg of Fulham, are located and operate within distinct geographical boundaries. Only one of the five, Bishop Graham Dow of Willesden, has indicated support for the ordination of women to the priesthood.

According to Hope's plan, any of the area bishops within his jurisdiction would be free to ordain women as priests. Traditionalist parishes in areas led by a bishop who supports women priests could request to be put under the jurisdiction of Bishop Klyberg, who would serve as a nongeographic suffragan to all of the areas of the diocese.

Similarly, women deacons who seek to be ordained as priests, or parishes that support them within the area of a bishop opposed to women priests, would request episcopal ministry from a bishop appointed as a commissary by the archbishop of Canterbury. Although Hope has said that he would not ordain or license women himself, the women ordained in the Diocese of London would swear allegiance to Hope as head of the diocese.

"In the very difficult circumstances in which we find ourselves at this particular time, these proposals provide a realistic way forward," Hope said of the plan. "We hope that under God we may provide a pattern which others in England and elsewhere may find helpful."

Canterbury commends the plan

Archbishop of Canterbury George Carey commended Hope for the London Plan, describing it as "consistent" with the kind of pastoral approach called for by a meeting of the House of Bishops in Manchester earlier in the year.

"I am sure many will take heart at this further evidence of the determination of all bishops to ensure that people of differing views about women priests can remain together within the Church of England," Carey said in a statement on May 28. Sources say Carey is working very hard to keep any diocese in the church from becoming a "no-go area."

The Movement for the Ordination of Women (MOW) responded favorably to Hope's announcement that women could be ordained in London. However, MOW released a statement expressing "regret that the bishop finds

it necessary to create extra-territorial jurisdiction under the bishop of Fulham."

Despite Hope's contention that the current legislation was unworkable, Bishop John Baker of Salisbury argued that the church should no longer consecrate bishops who oppose the ordination of women to the priesthood.

"You can accommodate any amount of doubt, difficulty, dissension and anxiety, but once you get to the position of clergy who say that other clergy among their fellowship are not really priests at all, you have two separate churches, like Rome and Anglicans," Baker said.



news briefs

93119

Episcopalians United oppose Minnesota bishop-elect

Episcopalians United (EU) is challenging the election of the Rev. James Jelinek as bishop of Minnesota, claiming the bishop-elect would break from church policy by supporting the ordination of homosexuals as priests. John Winslow, convener of the EU in Minnesota, said that his organization has sent letters to 110 standing committees in dioceses throughout the United States asking them to vote against the ratification of Jelinek's election. A majority of standing committees must ratify the election in order for Jelinek to be consecrated as a bishop. "This diocese [Minnesota] is controlled by a very liberal element," Winslow said. "That's what I've been fighting. Here you have a bishop who will violate a church resolution. It makes a mockery of the church." Jelinek said that he believes church laws do not prohibit the ordination of noncelibate homosexuals. He maintains that "if a person is going through the entire discernment process and they appear to be a healthy, whole person, the decision should not be made on the basis of their sexuality alone." Bishop Robert Anderson of Minnesota said he was "confident that the will of the lay people and clergy of the Episcopal Church in Minnesota would be upheld by the bishops and lay leaders of other dioceses around the country. The larger church will not easily set aside the will of the people of a diocese, expressed in a fair and open election," he said in a statement.

Presbyterian faculty affirm opposition to ordaining gays

Faculty members at the Princeton Seminary recently released a declaration that upholds the Presbyterian Church's (PCUSA) decision not to ordain individuals engaged in homosexual practice. "We uphold the decision of PCUSA against the ordination of persons engaging in unrepentant homosexual practice," the statement said. The faculty members denied that their statement was homophobic by claiming that "those of us who consider the practice of homosexuality wrong from a biblical and moral standpoint, who do

not believe that it is a legitimate or healthy Christian lifestyle, and who oppose the ordination of people who practice it, are not necessarily homophobic." The statement maintains that "civil rights are not at issue when objections are raised concerning the ordination of persons engaged in unrepentant homosexual practice. Christian ministry is not a civil right. Therefore, ordination to Christian ministry is not a civil rights issue."

Judge dismisses \$4 million lawsuit in Virginia

During a preliminary June 2 hearing in Arlington Circuit Court, Judge Benjamin Kendrick dismissed a \$4 million lawsuit against the Rev. Bruce Newell, accused of sexual misconduct, the parish where he served, its rector and the bishop of Virginia. The suit was filed by a woman who said that Newell had sexually abused her for 11 months when he was serving Falls Church. And it charged that the diocese, Bishop Peter James Lee, the church and its rector shared responsibility for the injury. The judge said that the complaint exceeded the two-year statute of limitations on personal injury cases and would have required the court to delve into theological issues in violation of the separation of church and state. It would have required "a secular court of law to establish standards of conduct for members of the clergy, which would undermine the First Amendment of the United States Constitution," according to a statement from Bishop Lee. The bishop said that, after a presentment and an investigation by a church-appointed board, the diocese had decided to proceed with an ecclesiastical trial of Newell.

Ecumenical movement victim of success, Lutheran asserts

The success of the ecumenical movement in the 20th century may have led to a sense of exhaustion and even stagnation because of "a loss of ecumenical memory and even a rejection of the ecumenical idea," according to the Rev. William Rusch, ecumenical officer for the Evangelical Lutheran Church in America (ELCA). "A degree of success has bred a measure of self-contentment," he told an April meeting of the National Workshop on Christian Unity in Milwaukee. "Here the ecumenical movement is a victim of its own success." And that means that "people are willing to settle for mere cooperation and believe that this is enough," he added. "What is lost at this point is the critical insight that the visible unity of the church does not signify a loose coexistence of divided churches but a fully committed koinonia" (communion), he observed. The ecumenical movement, however, has become "a major factor in the lives of churches and, in varying degrees, in the larger world around us," whether that is perceived as "something positive or negative," according to Rusch. The new ingredient in the present ecumenical

scene, he observed, is "a chorus of respected ecumenical voices that offers a sober critique of the contemporary situation."

Connecticut elects its first black diocesan bishop

The Episcopal Diocese of Connecticut has elected its suffragan bishop, the Rt. Rev. Clarence Coleridge, as its first black diocesan bishop. Coleridge will succeed Bishop Arthur Walmsley in September and a service of investiture is scheduled for October. Coleridge was elected June 5 on the sixth ballot from a field of six nominees, including the diocese's other suffragan bishop, the Rt. Rev. Jeffrey Rowthorn, who came in second even though he was not on the original slate and was nominated from the floor.

People

Bishop Gerald McAllister was elected on May 17 as the new chair of the board of trustees at the Seminary of the Southwest in Austin, Texas. McAllister first joined the board of trustees when he was a priest in the Diocese of West Texas in 1961. He continued to serve on the board while bishop of Oklahoma from 1977 until his retirement in 1989. Since then McAllister has been an at-large member of the board. The position of board chair had traditionally gone to the bishop of Texas, but a change adopted by a recent annual convention in the Diocese of Texas allowed McAllister to succeed Bishop Maurice Benitez of Texas as board chair.

The Very Rev. Richard Reid, dean and president of the Virginia Theological Seminary, has announced his plans to retire in 1994 at the end of the academic year. Reid came to the seminary in 1958 as assistant professor of New Testament and Greek. In 1969, he became associate dean for academic affairs and was elected dean and president by the board of trustees in 1982.

Nancy Grant is the new editor of *The Colorado Episcopalian*. Prior to her appointment, Grant served as communications consultant and editor for several educational organizations. She has been active in literacy efforts in Denver and is currently involved in public information research at the University of Colorado in Denver. Grant has been an active lay member of the Episcopal Church for 20 years



news features

93120

Microfilm sings with this musician's life work

by Patricia Lefevere

To take the full measure of Leonard Ellinwood's 88 years, one would have to sort through hundreds of reels of microfilm. Spin them on a microfilm viewer and the reels almost sing.

For those yards of film contain *The Dictionary of American Hymnology*, which musicologist Ellinwood compiled after he retired from 35 years of research and cataloging at the Library of Congress in Washington. The dictionary comprises an index of more than 6,000 hymnals published in the United States beginning with the *Bay Psalm Book* of 1640.

Many languages catalogued

Contained in Ellinwood's dictionary are hymns in Latin, Spanish, German--indeed in any language except for Hawaiian and any of the American Indian languages, which he says are not readily catalogued.

Ellinwood became project director of the dictionary in 1955 and thereafter spent thousands of hours after work and on weekends collecting America's religious music. To help in the project he engaged the late Elizabeth Lockwood, a widow and colleague at the library.

Ellinwood also involved students at Washington's National Cathedral school and graduate students in the city to key punch the title, first line, refrain line, author and/or translator and the code line for the collection and to put the information on punch cards which IBM designed for the huge project. Ms. Lockwood would then alphabetize the punched cards.

Over its 30 years, the work grew to such an extent that eight large bookshelves had to be erected in two rooms of Ms. Lockwood's home to accommodate the alphabetized cards.

Ellinwood's own favorite hymn from the universe of titles in the

dictionary is "Humbly I Adore Thee," which he happily sang for a visiting journalist. Although he no longer sings in the Cathedral choir where he was a counter tenor for decades, Ellinwood still drives, still flies across the country to visit family and can still easily retrieve data from one of his seven published books--on medieval music, church music and hymnology--or from a score of scholarly papers he has delivered.

'Undoubtedly Methodist'

"How do you like this one?" Ellinwood asked, pointing to an historic folk hymn. "Undoubtedly Methodist," he said, adding that he had cited it at an international meet in Budapest in 1983. It read:

*I saw a wayworn preacher
In rusty garments clad
He traveled on a circuit--
The roads were very bad,
His work was in the mountains
Where all are poorly paid
He could not make a living
Without a little aid.*

How did a man who was a pianist, trumpeter, organist, band and orchestra conductor, singer and music teacher go the way of the library stacks rather than the concert stage?

As Ellinwood explained it during an interview at his Washington home, "my life got grooved into research" after he discovered that he had become deaf in one ear, the result of a mastoid operation in the 1920s.

The handicap has never much bothered him, he said, but Ellinwood realized when conducting the Michigan State University orchestra in East Lansing, where he taught in the late 1930s, that if he moved his head to direct the brass or woodwinds, he couldn't hear the string players.

Later, he moved to Washington where he took a post in the Library of Congress' Music Division. Then he was moved to the Subject Cataloging Division of the Humanities Section, which he headed for 15 years. He found a house close to the National Cathedral and chose to be confirmed there shortly after his 1940 move to Washington.

Raised an Adventist

Although raised in an Adventist Christian Church in Littleton, New Hampshire, and having earned his bachelor's degree at the adventists' Aurora

College, Ellinwood was attracted to the Episcopal Church and its liturgy since 1920. He was a senior in high school and regularly practiced playing on the organs in Littleton's Episcopal, Unitarian, Methodist and Baptist churches.

Ordained a deacon in 1948, Ellinwood served as an assistant at the Cathedral for many years. He credits his call to the diaconate as simply "a desire to give Communion to the 2,000 people who came to receive every Sunday."

Among his favorite memories is a 1966 trip to London during which the Cathedral Choir replaced the vacationing choir of Westminster Abbey for three weeks.

Known as "Doc" to many of his Cathedral friends because of his doctorate from the Eastman School of Music--the first awarded in musicology by the university, Dr. Ellinwood also recalled memorable moments from his long career at the Library of Congress.

Shortly after arriving at his new job he was asked to help pack rare books as a precaution following the Japanese attack on Pearl Harbor. While boxing treasures for storage at Fort Knox one of his co-workers secretly slipped the original manuscript of "The Star Spangled Banner" into a carton of rare books. When it was needed before the war's end, Dr. Ellinwood suddenly found himself asking, "Which box?"

Count many joys

Ellinwood easily counts the many joys of his life: Marriage for more than 60 years to his late wife, Lera; visiting his two sons--John, an aerospace worker, and Robert, a musicologist--and six grandchildren; summering at the cottage the family has owned on Lake Winnepesaukee through five generations and playing hymns on his clavichord.

The instrument, handcrafted in 1937 by John Challis, contains engraved on its cover a Latin inscription which best describes the life of this octogenarian music man. Its English translation reads: "Music is the companion of joy, the medicine against sorrow."

--This article is reprinted, with permission, of the *National Christian Reporter*.

93121

American Indian Episcopalians urge support for bill on religious freedom

by Jeffrey Penn

Seeking to reverse what one Episcopal Church bishop has called a U.S. government policy of "genocide against Indian people," American Indian Episcopalians are urging support of a bill on Capitol Hill to protect Native American religious freedom.

The Native American Free Exercise of Religion Act of 1993 (NAFERA), introduced by Senator Daniel Inouye (D-Hawaii) on May 25, has received the blessing of a broad-based coalition of environmental, human rights and religious organizations--including the Episcopal Council on Indian Ministry (ECIM).

There are four basic components of the NAFERA, including the freedom of the Native American Church (NAC) to practice the sacramental use of peyote in religious ceremonies; protection of designated religious sites from desecration; recognition of Native American prisoner's access to religious ceremonies and customs; and the provision for easier access to certain animal parts--particularly feathers and wings of eagles--used in religious ceremonies.

Freedom of all groups is at risk

Although the bill focuses specifically on the freedom of Native Americans to practice their own traditional religious faith, supporters of the bill contend that its impact would be felt by all Americans.

"If the religious freedom of any group is at risk, then the religious freedom of all groups is at risk," said Bishop William Wantland of Eau Claire, who is also a Seminole Indian. "This bill is ultimately not about peyote or sacred sites, but the freedom of every religion in America."

"If American Indian religious freedom is not protected, then ethnocentrism rules," added Owanah Anderson, the Episcopal Church's staff officer for Indian Ministry. "Unless we have a guarantee of religious freedom for minorities, then it follows that the perspective of the majority is all that counts."

A history of poor treatment

Wantland and Anderson speak for a significant number of supporters of the act who see it as a partial remedy for the decades of poor treatment of

Indians by the federal government. According to one advocacy organization, the Association on American Indian Affairs, "There has been a long and disgraceful history of persecution and suppression of American Indian religions by the U.S. Government, including outlawing traditional ceremonies, destroying religious objects, demolishing sacred places of worship and desecrating grave sites."

Wantland pointed out that the Bill of Rights of the U.S. Constitution does not technically apply to Indian tribes and nations--only to the federal and state governments. Therefore, the freedom of religion guaranteed by the First Amendment of the Constitution does not equally protect individuals under the jurisdiction of tribal governments. Since Indians are under the protection of Congress rather than the Constitution, "it makes us second-class citizens," Wantland contended.

Complex legal history

A complicated history of federal law and Supreme Court interpretation has increased the need for the NAFERA, Wantland said in an interview. Prior to a 1991 Supreme Court decision, a state had to show a "compelling interest" when it adopted a law that infringed on First Amendment rights of religious minorities. Since the 1991 decision, states are only required to show that new laws were adopted with the general welfare of the public in mind. Wantland said that, under such a test, a state legislature could construe legislation that would effectively outlaw particular religious groups.

The Native American Church, a 250,000-member organization that practices traditional Indian beliefs, is most immediately threatened by the court decision, Wantland said. In several states, members of the church have been prevented from the sacramental use of the peyote cactus.

According to the wording in Inouye's bill, "some Indian people have used the peyote cactus in religious ceremonies for sacramental and healing purposes for many generations, and such uses have been significant in perpetuating Indian tribes and cultures by promoting and strengthening the unique cultural cohesiveness of Indian tribes... While numerous states have enacted a variety of laws which protect the ceremonial use of peyote by Indians, many others have not, and this lack of uniformity has created hardships for Indian people who participate in such ceremonies," the bill states.

Wantland noted that peyote, a controlled substance that contains a mild hallucinogen, has a specific, historic use in the Native American Church. "There is no documented case of misuse of or addiction to peyote," he said. He rejected the notion that the NAFERA might open the door to the use of

other controlled substances such as heroine or cocaine by religious groups, since those groups would not have the weight of generations of tradition.

Wantland pointed out that the current position of the Supreme Court would allow the ban of the Native American Church in some states because those states had passed laws prohibiting the use of controlled substances--a concern aimed at the so-called "general welfare" of the people that does not address the state's compelling interest in infringing on religious rights.

Protecting prisoners rights and sacred sites

In addition to settling the dispute over peyote, the NAFERA would protect the rights of Native American prisoners to practice traditional religion and would simplify the process for Indians to acquire certain animal parts--particularly the nests, eggs, feathers and wings of bald or golden eagles--that are used in religious ceremonies. Currently, Native American religious practitioners must wade through a slew of paperwork and endure long waiting periods for access to the animal parts due to federal guidelines relating to protected species.

One of the most significant aspects of Inouye's bill will protect sites considered sacred by Native Americans. Inouye's bill argues that "just as other religions consider certain sites in other parts of the world to be sacred, many Native American religions hold certain lands or natural formations in the United States to be sacred and, in order for those sites to be in a condition appropriate for religious use, the physical environment, water, plants and animals associated with those sites must be protected."

A large number of such sites are located on what is currently government-owned land. Historically, practices related to resource development--such as logging, mining and tourism--have conflicted with the preservation of the integrity and sanctity of sacred sites. The NAFERA would not only seek to protect sacred sites, it would also incorporate Native Americans into the future planning process by the Department of Interior in the use of government-owned lands.

"I think the legislation on Capitol Hill is basic to the question of the protection of our sovereignty as native peoples," said Ginny Doctor of Syracuse, New York, president of the ECIM.

"I believe that the passage of the act is the most important embodiment of our solemn treaty rights," Anderson agreed.

An attack on 'everything Indian'

Wantland, who is well-known in the Episcopal Church as a traditionalist leader, said that his support of the NAFERA transcended

questions of theology. "Even if you don't agree with the doctrines or beliefs of traditional Native American religions, it doesn't mean that you believe in their suppression," he said. "I strongly believe that you have to protect Native American religions in the same way as you would protect Judaism or any other minority religious tradition."

Wantland said that among Indians there is a sense that the suppression of the Native religious tradition represents a broader attack by the government "on everything Indian."

"This is felt by Indians as an overall oppressive strategy in which the federal government has tried to force assimilation of Indian people," Wantland said. He cited several examples to illustrate the point. "Many people my age cannot even speak their own native language because they were physically abused in schools if they did not speak English. Indians were beaten out of their language."

"At the turn of the century in Oklahoma, traditional Indian religion was outlawed," Wantland added. "If Indian people gathered even for a cultural dance, it was a criminal act." Although Wantland suggested that the situation has somewhat improved in the recent years, he characterized the federal and state policies as a "cultural genocide against Indian people."

The legislation proposed by Inouye includes an important confession that might help to redress some of the concerns expressed by Wantland and other American Indians. "The United States has a unique and special historic trust responsibility for the protection and preservation of Indian tribes and cultures, and the duty to protect the continuing cultural cohesiveness and integrity of Indian tribes and cultures," according to the language in the bill.

Legislation 'must be a priority'

Many supporters of NAFERA worry that it may not receive the visibility on Capitol Hill required for passage. To date, no hearings have been scheduled to move the legislation forward and only six members of Congress are co-sponsors of Inouye's bill.

For Episcopalians, resolution CO69 adopted at the 1991 General Convention in Phoenix provides marching orders for support of the bill. It urges Episcopalians to "support efforts at local, state and national levels to protect the Native American Church's right to practice its religion," and pledged to "work for religious freedom for all people in this country, identifying the practice of religion as a fundamental human and civil right."

"Within the ECIM there is a lot of support for the bill," Doctor said. "Outside of the Indian community there is need for better understanding of the issues and education is the key."

Doctor admitted that educating the public may not be easy "since the legal issues are so complicated." However, she said that passage of the legislation must be a priority. "If Native Americans are not allowed to practice their religion, then they are lost as a people and they turn to other things--like drugs and alcohol. The restoration of spirituality will result in healthier communities," she said.



reviews and resources

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Church World Service announces new video

On Holy Ground is a 14-minute video that follows a group of young people from several U.S. churches, including two Episcopalians, as they travel to Russia and help to restore a monastery along with youth from the Russian Orthodox Church. The video explores the changing perceptions of the U.S. visitors as they discover that their images of Russia are quite different from the realities experienced there. The video was produced by Church World Service, the relief arm of the National Council of Churches and costs \$10. To order the video write to CWS, 475 Riverside Dr., Room 677, New York, NY 10015, or call (212) 870-3004.

'Journey to Hope' to air on VISN

Church World Service: Journey to Hope will air on the VISN cable network. The program uses a magazine format to explore the work of the Church World Service in a variety of areas, including providing aid to Sudanese refugees and participating in postwar rebuilding efforts in Southern Lebanon. On location segments are alternated with studio discussions involving Church World Service staff. The program will be shown July 5 at 7 p.m., July 7 at 1 p.m., and July 9 at 2 a.m. (EDT). (Check local listings).

Photo available in this issue of ENS:

Musicologist completes 35-year project (93120)

Tentative mailing dates for future ENS releases are June 23 and July 26.